Gurnay Redivivus,

Or an

APPENDIX

UNTO THE

HOMILY

Againſt Images in Churches.

BY

EDM: GURNAY Bachelour in Divinity, and Miniſter of Gods Word at *Harpley* in *Norfolk.*

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Utile eſt ut plures libri à pluribus fiant, etiam de quæſtionibus eiſdem.

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TO

The Honoured and Judicious

Sir JOHN HOBART,
Knight and Baronet,

As alſo unto the
Noble and Vertuous
Lady
FRANCES his Wife,

I humbly dedicate
theſe enſuing endeavours
in the LORD.

AN *APPENDIX* UNTO THE Homily againſt *Images in Churches.*

NEither an Idleneſs nor yet a raſhneſs can it be eſteemed in any under the government of the Church of *England* to write or ſpeak againſt theſe Images, the proneneſs of the Times to advance them, making it rather an act of neceſſity then of idleneſs to oppoſe them; and the expreſneſs of our Church doctrine againſt them, making it rather an act of Authority then of raſhneſs utterly to deface them. How expreſs and

poſitive the doctrine of our Church is againſt them, our Engliſh Homily entitled Againſt the perill of idolatry, abundantly declareth; and tha ſufficiently in any of theſe enſuing parcels thereof: As firſt in theſe words:

To conclude, It appeareth evidently by all Stories, & writing, and experience, that neither preaching, neither writing, nor the conſent of the Learned, nor the Authority of the Godly, nor the Decrees of Councils, nor the Laws of Princes, nor extream puniſhment of the offenders in that behalf, nor any other remedy or meanes can help againſt Idolatry if Images be ſuffered publikely: Libro Hom. Tom 2. Hom. 2. part 3. p. 60. Impreſſ. ult.

Secondly, leſt we ſhould thinke that it excepted only againſt Heathen Images, it addeth further in theſe words:

All theſe names of abomination, which Gods word in the holy Scripture giveth unto the Idols of the Gentiles, *the*

the ſame appertains alſo to our Images ſet up in our Churches, and unto the makers & maintainers thereof, p. 80.

And finally, leſt we ſhould think that it did except only againſt the Images of ordinary and inferiour perſons, and not againſt the Images of Canonized Saints and perſons of ſpecial reckoning, it hath a proviſo to that purpoſe in theſe words:

The Images of God, our Saviour, the Virgin, the Apoſtles, Martyrs, & others of notable holineſs, are of all others the moſt dangerous, and therfore of all other, greateſt care ought to be had that none of them be ſuffered to ſtand publikely in Temples and Churches, pag. 66.

On the other ſide, what a proneneſs there is in the Times to advance them, this alone may be argument ſufficient, in that, notwithſtanding the ſo peremptory determination of our Church againſt them, they be nevertheleſs ſtill retained, and alſo, for one pretence or other more and

more multiplyed and advanced. In this therefore ſo palpable a Schiſme betwixt doctrine & practice, my duty binding me, and my judgement ſerving me to ſide with the doctrine, my deſire is to exerciſe my pen as my Title imported; and my purpoſe is to confine my pains unto the making anſwer unto only two of thoſe allegations, which uſe to be made in the behalf of thoſe Church images, and they ſhall be theſe.

1 That Images do greatly adorn and beautifie Churches.

2 That they furniſh the dead with Tombs and Monuments.

For though it alſo uſe to be pleaded in their behalf, that they are ſpecial good to give inſtruction, and alſo toward the quickning of devotion: yet becauſe we have already (toward the vindication of the ſecond Commandement) made particular anſwers unto thoſe allegations; we will wholly for this time confine our ſelves unto thoſe two premiſed.

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1 To the firſt of them, then, which pleadeth how greatly they adorn and beautifie Churches, we anſwer;

Firſt, that in the prophecy of *Eſay* the Lord ſaith thus; [a] *Ye ſhall defile the covering of thy graven Images of ſilver, and the ornament of thy molten Images of gold; thou ſhalt caſt them away as a menſtruous cloth, thou ſhalt ſay unto them get thee hence:* And in the prophecy of *Ezechiel* we read thus; [b] *As for the beauty of his ornament, he ſet it in majeſty: but they have made the Images of their abominations, and of their deteſtable things therein.*

2ly, It is a neceſſary condition in an ornament that it be without ſcandal; but Images in Churches are not without ſcandal: therefore Images in Churches are no ornament. Touching the ground of this our argumēt, namely that ornaments muſt not be ſcandalous, it is no more then the generall rule of Juſtice doth require.

a *Eſay* 30. 22. b *Ezek.* 7. 20.

For life muſt always be preferred before beauty, as [c] *life is more worth then meat, & the body then rayment*: whereupon it fairly follows, that the things which indāger life, eſpecially the ſpiritual life, muſt rather be forborn, then the things which ſerve only for beauty and ornament, procured therewith: yea, the Apoſtle eſteems it a [d] *want of charity*, if a man had not ſometime rather part with his *food* then be the cauſe of another mans ſin. Now that Images are ſcādalous things in Churches, it is many ways apparent. For (firſt) there being an unreaſonable proneneſs in the heart of man to ſin by Images, even to the bowing down unto them and committing ſpirituall fornicatiō with them; It muſt needs be that the ſetting up ſuch kind of ſights in thoſe kinde of places where perſons that are ſpiritually incontinēt are allowed (yea and bound) to repair, will prove a palpable incenſement and

c *Matth.* 6. d *Rom.* 14. 15.

provo-

provocation thereunto; especially when as such kind of pollution is apt to be committed through the meere aspect of the outward Eye, and that without the privity or knowledge of the neerest stander by. Surely if incontinent persons should be invited unto such kind of houses as had every corner stuffed with baggages for such purposes, and such also as were not able to say them nay (for such kinde of things we are sure are Images) were it not a most ready way to provoke such kind of iniquity? 2. We read in the Prophet *Ezech.* that when [c] *the people of Israel did see the Images of the* Caldeãs *pourtrayd upon the City walls, girded with girdles about their loyns, exceeding in dyed attire like Princes,* &c. *they entred into the bed of love with them.* And therefore when our people shall see the Images, not of Infidels and profane persons, but of most holy Saints, in like manner pourtrayed, & that not

[c] *Ezek* 23.14,15, *&c.*

upon cõmon wals, but upon the wals and moſt eminent places of holy Temples, isit not to be feared, that ſpiritual dotage wil enſue thereupon even to the entring into the Bed of love with them? For admit that the dotage of thoſe *Iſraelites* which the Prophet reports of, was not upõ the Images, but upon the perſons which thoſe Images did repreſent: yet when ſuch perſons were once dead, or ſo far diſtant as that their lovers could not enjoy them, will not the dotage in the end rather double it ſelf upon the Image, then any way expire and abate? 3. To attribute unto Images the name and title of Church ornaments, is a ready way to confer holineſs upon them: For if the Temple be holy, ſhall not the ornaments of the Temple chalenge holineſs? Scandalous therefore it muſt needs be, if not plainly idolatrous, to give ſo much as the terme of Church-ornaments unto Images. 4. To ſet up Images in our Engliſh churches muſt needs

needs be ſcandalous in a ſpecial manner, namely, for that the authorized Doctrine of our Church is moſt palpably contemned by the means. For the Book of Homilies, wherein Church Images are ſo peremptorily determined againſt, not only is at this day in full force, but alſo about fourſcore years ſince was compiled, and ever ſince hath beene, both by Convocations confirmed, by Parliaments eſtabliſhed, and by Viſitours from time to time inforced, & finally by a Supream Edict (not 20 years ſince) preſcribed as a patterne and Boundary for all Preachers and Miniſters; And are not they then culpable of capitall ſcandall which will contrary thoſe Homilies within the bounds of that Government where they have been ſo long authorized? Or is there any thing more ſcandalous (not to ſay more peſtilent and impious) then to contemn Authority? 5. They are in another reſpect moſt ſcandalous within the bounds

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of *Eng.* namely, for that they afford a probable plea for Recuſancy; For may not the Recuſãt thus plead; It is impoſſible to avoid Idolatry in thoſe Churches where Images are ſuffer'd, by the judgment of your Homily: But in your Engliſh Churches, Images are ſuffered; therfore it is impoſſible to avoid Idolatry in your Engliſh churches, by the judgmẽt of your Homily: And have we not then good cauſe to refrain your Churches? 6. The Lord expreſly tels us, that [f] *his houſe ſhall be called the houſe of prayer*; But what more offenſive unto prayer then the pleaſures of the outward eye? Men therefore ſhutting (or ſhrining) their eyes when they deſire to be fervent at that exerciſe. For the inviſible God (unto whom only all Prayer is to be made) being no where to be ſpoken withal but in the cloſet of the heart; It is neceſſary that all the powers of the minde ſhould as much as poſſible may be, gather themſelves unto the door of

[f] *Eſay* 56. 7.

heart, toward the entertainment of that God which at no other door means to enter. And therefore the things which allure the power of the mind to the door of the outward eie (as it is the property of all outward ornature to do) muſt needs make deſolation in the heart, and ſo make us turn from him unto whom the prayer is intended: and are not then ſuch kind of ſights moſt ſcandalous in the houſes of prayer? Again, not only our devotions are diſtempered by ſuch kind of ornaments, but alſo our attention unto divine inſtructions (which thoſe houſes are always applyed unto) muſt needs be interrupted and confounded by the means; divers inſtructers at once, (though they be found and good) no doubt confounding one another, and ſo becoming moſt ſcandalous at leaſt. We conclude therefore, that ſince Images are ſuch ſcandalous ſights in Churches, they muſt not for meere ornaments ſake be ſet up in Churches: All ornature (though otherwiſe never

never ſo lawful, being bound to give place to ſcandal, wherewith nothing but neceſſity (againſt which there is no remedy) is able to diſpenſe. Indeed if there were any kinde of neceſſity for the ſetting up Images in Churches, we grant that ſcandalouſneſſe were no ſufficient exception againſt them : But who ever pleaded any kind of neceſſity for any kind of Images in Churches ? For we may both ſing and ſay, hear, preach, and pray (which are all the Church duties of neceſſity requirable) not only without the help of Images, but alſo without the helpe of our very eyes, and though we were ſtark blind. Secondly, admit there were a neceſſity of outward ornature in a Temple, yet there is no neceſſity of Images for ſuch a purpoſe : witneſſe that ſo beautiful Temple of *Solomon*, which had not an Image to be ſeen (though in thoſe Typical times) in that part of the Temple where the Congregation aſſembled. Witneſſe alſo our

Book

Book of Homilies, which though it admit of no Images in Churches, yet hath it a ſpeciall Homily intituled g *for the comely adorning of Churches.* We conclude therefore, ſince Images are ſuch ſcandalous ſights in Churches, and no kind of neceſſity does inforce the ſetting up of any kind of Images in Churches; therefore they muſt not be ſet up in Churches for meer ornament ſake; all ornature though never ſo lawfull being a matter of redundance, and not of neceſſity; things being apt to be ſonnd and ſubſtantial, though beautiful they be not.

3. A third Argument againſt the allegation ſhall be this; All ornature is a kind of beauty; and all beauty is h *Flos formæ reſultantis in materia*, that is, *ſuch a kind of flouriſh as does reſult out of the fulneſs and ſuperaboundance of inward vigour*: It being otherwiſe no true beauty indeed, but only a kind of Jay like, furtive, and

g *Tom.* 2. *Hom.* 3. h *Plot in En.* 2. 6.

uſurped

uſurped weed; or like the ruddy tincture of a face which proceeds not from the life and ſpirit of the face, but only from ſome outward falſification and infection upon the face. If therefore theſe Images be any true ornament unto Temples, they muſt proceed from the peculiar nature and property of a Temple. But do they ſo? Can they grow out of nō ſtones, but the ſtones of Temples? Can they hang upon no walles but the walles of Temples? Yea, what walles ſo common, rotten, or prophane, but Images can be contēt to be playſtered upon them, hang'd and drawn round about them? they being indeed the very Sperme and ſpawn of places moſt contrary unto Temples, namely, the Temples of Idolaters; *Quorum* (as a[i] Father ſaith) *quanto ſunt ornatiora Templa, & pulchriora ſimulachra, tantò plus majeſtatis habere creduntur*: that is, *Whoſe Temples the more adorned they*

[i] *Lactant.* 2. 7.

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are, and the more goodly their Images, the more majeſtical they are ſuppoſed. The Scripture alſo teſtifying as much when it tells us, how the Heathens boaſted that k *Their Images did excell the Images of Jeruſalem and Samaria:* As alſo when it termeth Idolatry l *a well-favor'd Harlot*, it gives us to underſtand, that meer outward & forged beauty is a Robe moſt proper to Idolatry: whereof our Homily gives a fair reaſon whē it ſaith, m *That Idolatry being of her ſelf, an old, foul, filthy and withered Harlot, and underſtanding her lack of true naturall beauty, doth paint, and deck, and tire her ſelf with gold, pearl, ſtone, and all kind of precious Jewels, the better to pleaſe and intice her fooliſh lovers, &c.*

4. Fourthly, it is a neceſſary condition unto an ornament, that it be delightful unto the eys of thoſe for whom it is intended. For all or-

k *Eſay* 10. 10. l *Nahum* 3. 4. m *Tom.* 2. *Homil. p.* 3.

nature

nature and beauty is a kind of excellency; and excellency does suppose and require a degree of goodness more then meer necessity does inforce. Now there being three degrees of goodness, namely, lawfulness, profitableness, and delightsomness; and the two first being of necessity required in every thing that is admitted into a Temple; It follows that nothing can be esteemed for an Ornament in a Temple, unless it hath that third degree of goodness, namely, delightsomness. And that the two first of these degrees, namely, lawfulness and profitableness are of necessity required in every thing that is endured in a Temple, it is easie to declare. For first, unless a thing be lawful, it is not in any place to be indured, whether in a Temple or without the Temple; *Inhonestum & impossibile* being esteemed all one, in morall estates. And then in the second place, unless it be also profitable, It must not be allow-

allowed in a Temple, even by that Rule of Scripture which appointeth that [n] *All things in Churches be done to edifying*: though our Homily doth not attribute unto Images in Churches, ſo much as profitableneſs when it ſaith, *(o) Such decking of Temples hath nothing profited the wiſe, but greatly hurt the ſimple and unwiſe.* And therefore the things which have not attained unto that third degree of goodneſs, namely, delightſomneſs, cannot be reputed amongſt ornaments within the compaſs of Churches. It is true indeed, and eaſily granted, that Images in time & place are delightfull enough; the Scripture alſo acknowledging ſo much when it upbraideth the people by their *pleaſing pictures*; they being pleaſing ſights in the eyes of fleſh and blood, even when the beholder does not know what they mean;

—*Rerumq; ignarus imagine gaudet,*

[n] 1 *Cor.* 14. [o] *Tim.* 2 *Hom.* 2 *p.* 3.

ſaith

ſaith the Poet: But the things which are delightful at one time are not of neceſſity delightful at all times; and in all places. For ſuch we know is the force of time, place, perſons, and other circumſtances, as that the things which at one time are never ſo delightfull, may at another time be moſt hateful by their means. Yea, things that are never ſo lawful, may by the power of circumſtance be found unlawfull and intollerable. Surely *to hire a farm, prove oxen, marry wives, &c.* are no doubt in themſelves lawful enough; But whē the Redeemers marriage cannot be celebrated unleſs thoſe kind of buſineſſes be omitted; then do they become culpable of impiety and high contempt. Likewiſe to receive mony, Vineyards, Olive Trees, &c. are actions in themſelves lawfull enough; But when the minding ſuch matters might have hazarded the converſion of that *Syrian* Prince, was it then a time for *Gehezi* to receive mony,

Vineyards,

Vineyards, Olive Trees, &c? Before therefore that it be granted that Images are delightfull ſights in Churches, it muſt firſt be reſolved whether the circumſtãces do concur which are neceſſary toward the making a thing delightful or not: And amongſt thoſe Circumſtances one of them is this; Seaſonableneſs and Sutableneſs. For though neceſſity does not ſtand upon it, whether a thing be in Seaſon or out of Seaſon; yet pleaſure and delight are of that tickleneſſe and delicacy as that unleſs the Seaſon concurs it will not take: q *A tale out of Seaſon being like muſick in mourning*; and *candidus in Nauta turpis color*; a fair face though in it ſelf ſo pleaſing a ſight, yet in a ſayler, or in a perſon whoſe profeſſion it is to wraſtle with the weather, it is thought an ill-favoured ſight, and no better then a Ring of Gold in a Swines ſnowt: As on the contrary, Duſty faces in Souldi-

q *Eccleſiaſticus* 22

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ers (r *non indecoro pulvere ſordidis*) when they return from the chaſe of their enemies, are ſights not uncomely. Say then; are ſuch ſeaſonable ſights in Churches? or are they ſo ſutable unto ſuch kinde of places? Things which are ſo diſcrepant from the nature of God, and ſo apt to provoke the jealouſie of God as we have formerly noted, are ſuch things ſo ſeaſonable ſights in the Houſes of God? Things which do ſo diſtemper & confound prayer, are ſuch things ſo ſeaſonable in the Houſes of prayer? Surely when a man after a weary journey hath taken up his lodging, and is fallen into ſweet ſleep; If ſome of his neighbours ſhould come and awake him, only to bid him good morrow, were that a ſeaſonable good morrow? Or while a man is waiting to put up a petition unto his Prince, if ſome of his companions ſhould come and call him to a May-game, were that a ſeaſonable motion? Eve ſo likewiſe when all the powers of

r *Flacc.* the

the mind ſie couching at the doore of the heart, whereby to attain ſome glance of the inviſible God; Shall thoſe be ſeaſonable ſights which do allure thoſe powers and ſpirits an other way even to the doore of the outward Eye?

But we expect it will be objected, that howſoever unto ſome kind of diſpoſitions, ſuch kind of ſights will not be acceptable, nor worthy to be reckoned among Church ornamẽts, yet becauſe our vulgar, & little ones, do not ſtand upon ſuch nice reſpects, as Seaſonableneſſe and Sutableneſſe, but are apt to be taken with their delights whereſoever they find them; Therefore toward the better alluring ſuch little ones unto Gods Houſes, it may ſtãd with good diſcretion and policy to ſet forth thoſe Houſes with ſuch kind of ſights, and conſequently to eſteem thoſe kind of ſights amongſt Temple Ornaments: whereunto we anſwer, that ſuch kind of perſons as

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are not able to discern betwixt the Houses of Prayer and the Houses of Pleasure, are too little to be reckoned amongst Gods little ones; the lock and not the key being ordained for such manner of persons: For if the Guest was worthily thrust out of the Wedding Feast, which refused to put on the Wedding Garment; How much more worthy shall they be, to be thrust out of the Spiritual Feast, wch not only neglect to put on the spiritual Garmēt, but also resort unto those Feasts of purpose, that they may the more licentiously wallow in their sensual garment. Yea, meer naturall men have been more divinely minded then so; and have apprehended a far more noble beauty thē that which the outward Eye is capable of: It being an ancient Proverb amongst them, *Hesperus* and *Vesperus*, i. e. The Morning and Evening Star are nothing so beautiful as Vertue (yea, but one of the Vertues, Justice) was: And that *Virtute*

tute nihil formoſius, nihil amabilius, nihil pulchrius, &c. And concerning the beauty of a Temple, one of their Poets could ſay;

ſ *Sed nil dulcius eſt bene quam munita tueri*
Edita doctrina ſapientum Templa ſerena.

Another alſo of them affirming that the things which their gods moſt delighted in were

t *Compoſitum jus faſque animi, ſanctiqne receſſus*
Mentis, & incoctum generoſo pectus honeſto:

In compariſon whereof (ſaith he further) all your golden & glorious offerings are no better then *Veneri donatæ a Virgine Puppæ.* And therefore if Infidels & Heathens are able to imagine a kind of beauty which

ſ *Lucret. Lib. 2.* t *Perſ. Sat. 2.*

goes farr beyond all outward eye-beauty: Shall it be supposed that any of the Believers (the least whereof must be supposed far more divinly minded then the ripest unbeliever) are so apt to be allured unto the Temples of the only & Invisible God by the means of gay images? They whose witts are so supernaturally pointed as that they can see comparably more u glory in the poor attire of *Paul* ministring the Gospell, then in the Royal Robes of *Aaron* ministring the Law: They that can see x *beauty* in the very *feet of those that bring glad tidings*; though the feet especially of Messengers have no more beauty in the judgement of the outward Eye then the dust under our feet: They that esteem a *Holiness* for *Beauty*, b *Righteousness* for *Cloathing*, c *good works* for *Decking*, and the d *gathering of the nations unto the Gospel*, as the principal ornamē

u 2 Cor. 3. x *Isa.* 52. 7. a *Psal.* 96. b 132.
c 1 *Tim.* 2. 10. d *Esay* 49. 18.

of GODS Church; Is it like that ſuch will affect the places where ſuch kind of Beauty, Cloathing, Decking, Ornaments and Tydings are freely offered, any whit the more for the gawdineſſe of Images? But, admit it were a ſuppoſe not intolerable that ſome of Gods true little-ones ſhould ſo little conſider the nature and intent of thoſe kind of places as to affect them any whit the more for ſuch kind of Gazemēts ſake; yet were it wiſdome in Governours to condeſcend thereunto? yea meer natural Governours have alſo in that reſpect been wiſer then ſo; witneſs thoſe e *Lacedemonians* which would not ſuffer any kind of Images to ſtād in their Senate-houſe, only for fear leaſt they ſhould grow remiſs in their Civil Conſultations by the meanes; witneſs alſo thoſe *Eutopians*, which not only permitted no Images to ſtād in their Temples, but alſo would ſcarce indure the common light to

e *Plut.*

ſhine into them: whereof the deviſer of that Common-wealth gives this honeſt reaſon (the goodneſs of his wit making him forget the quality of his Religion) f *quia parciore & veluti dubia luce intendi animos & religionem putabant.* i. e. *Becauſe they thought that the more obſcure and ſparing the outward Light ſhould be, the more intent would their minds and Religion be.* Shallow therefore and prepoſterous is that policy (admit it never ſo lawful) which thinks it good to glaze and playſter our Churches with ſuch kind of Eye-delights toward the better winning and allureing our little-ones thereunto; It being indeed no better then as if a Nurſe, when ſhe hath taken a child to wean, ſhould wiſh the Mother of the child to come and keep with the child whereby ſhe might the better ſtill the Child: For though by that meanes ſhe may hap to ſtill the child, yet ſhe may be ſure by that means

f *Eutop. lib.* 2.

never to wean the child. And ſo likewiſe when God hath appointed Nurſes (*Kings ſhall be thy nurſing Fathers, &c.*) toward the weaning of his children from ſenſuall and tranſitory (not only from wicked) delights; If thoſe Nurſes ſhall fraught his nurſeries (his Temples) with ſuch kind of delights as ſenſuall and childiſh minds are beſt pleaſed withall: They ſhall by that means fruſtrate the intent of thoſe places, and make them become nurſeries of thoſe fancies, which their peculiar office is to wean them from. Yea ſuch kind of policy, how much is it better then as if the Huſbandman ſhould ſow his field with all manner weeds (as Red-weeds Bow-weed, Carleekes, Cockle, Darnell, &c. only becauſe the Red, and Blew; and Gay coloured bloomes of thoſe weedes were far more pleaſing ſights in the Eyes of his little Children, then the common graſs-

g *Eſa* 49.

coloured Corn uſe to be: But the Husband man is wiſer then ſo; and does not mean to poyſon his field and ſtarve his family toward the pleaſing of his fooliſh Children; But rather when he ſees his field ſo overgrown with ſuch lamentable gaudineſs, doth reſolve upon ſome other plot to beſtow his ſeed and tillage upon: And ſo the great h *Husbandman*, the Lord of all things, when he ſhall find his Temples in like manner overgrown with (far worſe weeds then the weeds of the field) the entertainments of ſenſuality, and provocations of jealouſie; Is it not to be feared that he will withdraw his preſence from ſuch kind of places? Yea the very wilderneſs is like to prove his chief repoſe in ſuch caſes, for thither he hath promiſed to i *allure his people* and there to *ſpeak kindly unto them*: And there if he may find either one true *Jacob*, which could ſay of his caſu-

h *John* 15. i *Hoſea* 2.14.

all

all ſleeping place, [k] *This is none other but the houſe of God*; or one fervent *Elias*, which in a Cave remained jealous for the Lord of Hoaſts; or one honeſt *Hilarius*, which could ſay, [l] *Male eccleſiam Dei in tectis ædificitſque veneramini, &c. Give me Dungeons, give me Vaults, Caves, and Deſarts, rather then ſuch kind of Temples*: Even with ſuch will he rather ſettle himſelf and ſhew them all his glory, then with multitudes of Fools which ſtand glaring upon walls, and look the clean contrary way to his approach.

6 Our next and laſt argument againſt the allegation, ſhall be this; The life, and form, and property of a Temple does conſiſt in nothing ſo much as this; that it be a place exẽpted and ſet apart from common uſes and common delights: but the ornature which Images do afford, ſerves only for a kind ōf common delight,

k *Gen.* 28. 17. l *Contra Anent quid in parietes infantis, &c.*

and ſuch as the ignorant, idle, and ſuperſtitious, the carnal, ſenſual, and idolatrous are affected and pleaſed withal, as well as the beſt (not to ſay incomparably more:) Therefore the ornature which Images do afford does rather proſane & vilifie, evacuate, confound, and nullifie a Temple, then any way adorn it, or become any true beautification unto it.

Touching the ground of this our argument, namely, that the exempting and ſetting a place a part from common uſes and common delights does moſt properly give life & form, and conſtitution unto a Temple, it muſt paſs for ſound and good, untill ſome other qualification or conditiõ (Rite, reſpect, or Ceremony) be found, wherein the life and form and quiddity of a Temple ſhall more peculiarly conſiſt. It is true indeed the reſpects and rights which conſiſt in Dedication, Conſecration, Sanctification, &c. are attributed unto Temples; as alſo the Miniſtery of the Word

Word & Sacraments, the exerciſes of holineſs and enjoyment of Gods preſence are found in Temples; and finally goodlineſs and magnificence are conſpicuous in the fabrick and ſtructure of Temples: But if all theſe conditions, qualifications, & reſpects may be found attributed and imparted unto other things and places as well as Temples, then muſt they not be eſteemed of ſufficiēt force to give life and form, and ſpecification unto a Temple. For firſt concerning Dedication, we find how every [m] *new built houſe* in the time of *Moſes* law was alſo allowed it; And in the time of *Nehemiah*, when the City was repaired, the very [n] *walls* thereof are ſaid to be *dedicated with ſinging and thanksgiving upon the tops of the wals even to the priſon-gate and dung-gate, &c.*

2ly. Concerning Conſecration (if that reſpect does differ any thing from Dedication) neither is that allo-

m *Deut.* 20. 5. n *Nehem.* 12. 27.

a Ceremony peculiar unto Temples; For even Beasts also, and fields, and possessions, and the persons of men are in the Scripture said to be consecrated: and the thing at any time so consecrated, is termed no less then *Sanctæ Sanctorū deo* (in *Jeroms* translation.) Likewise concerning Sanctificatiō (so far is that respect also from being peculiar unto a Tēple, though that of the three may be thought the principal) as that our ordinary meat is afforded it; for o *It* (saith the Scripture) *is sanctified by the Word and Prayer.* Moreover (and 4ly.) as neither Dedication, Consecration, nor Sanctification, so also neither is the Ministery of the Word & Sacraments of sufficient force to give peculiarity and specification unto a Temple: For we also find in Scripture, how we are allowed (yea, appointed) p *to talke of his word, even when we walke by the way, & in our dwelling houses, and when we lye down, and when we*

o *Tim.* 4. 5. p *Deut.* 6. 7.

rise

riſe up : Alſo the Sacraments in the time of that Law were ordinarily adminiſtred in private houſes; And our Saviour not only did partake of the Paſſeover, but alſo ordained his laſt Supper in an q *ordinary dyning chamber* : The r Law of *England* alſo at this day allows us the uſe of Prayers and Pſalms in our private houſes, & in certain caſes (in caſe of diſtance) gives them the priviledge of Temples: Again, neither are the exerciſes of holineſs, nor the enjoyment of Gods preſence, peculiar unto Temples; For in all places his preſence may be enjoyed, even though we s *go down in hell we ſhall find him there, or if we remain in the broad Sea, we ſhall find him there* : or if we be clapt up in the dungeon, we hope to finde him there. So likewiſe innocency & holineſs are not peculiar unto Temples, nor is the excluding wickedneſs and unholineſs the proper office of a Temple; every place in the world be-

q *Mark* 14. 15, r *Eliz.* 23. 1. s *Pſal.* 139.

ing

ing bound to do as much, & no place in the world being allowed to commit ungodlineſs in. Finally concerning outward ſumptuouſneſs and magnificence of building, ſo far is that alſo from giving propriety and diſtinction unto Temples as that not only the palaces of pride and vanity, but alſo the houſes and temples of Idolatry, have alſo excelled and gloried therein: Witneſs that t Temple of *Epheſus*, which coſt all *Aſia* 200. years to build it, & which had above 120. pillars, whereof every one had a ſeveral King to maintain it: witneſs alſo that Temple u of *Belus*, which is reported to be *duorum ſtadiorum amplitudine*, and that it had a Tower in the middeſt of it, *craſſitudine ſimul & altitudine ſtadii*; and ſo Tower upon Tower, *uſq; ad octavam*: witneſs alſo that Temple of *Cyzicus* (a City ſwallowed up with an Earth-quake) the Pillars whereof were x *Singulæ*

t *Plin hiſt. n.* 36. 14. u *Herod. l.* 1. x *Dio Caſ. lib.* 70.

ex ſingulis

ex ſingulis lapidibus, and yet *quinquaginta cubitorum altitudine*, and *quatuor ulnarum craſſitudine*: witneſs alſo that Temple which, belike, was ſomtime in our *Britain*; which had it not excelled for outward ſtructure and magnificence, the people would never have adored it as a god, as [y] *Seneca* reporteth: yea ſo far is ſuch outward ſumptuouſneſs from giving peculiarity unto a Temple, as that one of the ancient Fathers forbears not to ſay that [z] *ſuch kind of ſumptuous Temples are moſt likely to prove the ſeats of Antichriſt*. And wherein then is the propriety, forme, and quiddity of a Temple ſo likely to cõſiſt, as in this reſpect and condition which we plead for; namely, in being a place exempted and ſet apart from common uſes and delights (not only from wickedneſs?) which property as it was never found in any places but in Temples, ſo alſo where

y *Sen. de morte Claud.* z *Hilarius contra Auxent.*

it

it alone is found there is nothing esteemed to be wanting unto the nature and substance of a Temple: And so much the Patriarch *Jacob* may be sufficiēt to teach us, when he called a plain [a] *Stone* the *house of God*, though it had nothing belonging to such a house, but only setting it apart from common uses, and confining it to be a mention and remembrance of his God; the Church of *England* also at this day, acknowledging as much in effect when it esteemeth all those places for Temples, which time out of mind have been exempted and set a part from commō uses, though whether ever they had any Dedications or Consecrations, or other then such as were superstitious & idolatrous it be unknown. For as the nature of a Sabbath doth not consist in this, that it affords holy exercises, for so also other days must do; or in this that it debarreth wicked actions, for so also other days must do; or in this, that it

[a] *Gen.* 28. 22.

affordet h

affordeth much vacant time, for ſo alſo other days may do; but only in this, that it debars all māner of work: So may we wel conceive that the nature of a Temple does conſiſt, not in this, that it is a place dedicated, conſecrated, &c. for ſo alſo other places and things are apt to be; nor in this, that it affords Gods word, or Gods preſence, for ſo alſo other places may do; nor in this that it excludes ungodlineſs & wickedneſs, for ſo alſo every place is bound to do; but only in this that it is exempted from common buſineſs & cōmon delights: As alſo our Saviour did ſufficiently declare, when he forbad the carrying of [b] *veſſels through the Temple*; and *Paul*, when he permitted not ſo much as [c] *eating and drinking* in ſuch kind of places, ſuch kind of actions being notwithſtanding both lawfull and neceſſary, and having no exception againſt them but this, that Gods

[b] *Mark* 11. 16. [c] 1 *Cor.* 11.

Gods

Gods houſes might be ſuppoſed liable and applyable unto common uſes and buſineſſes by ſuch meanes. For as thoſe kinds of actions and buſineſſe which do well become the week dayes are ſaid in the Scripture to [d] *defile* and prophane *the ſabbath day*: So may thoſe kinde of actions and delights be found to prophane and nullifie a Temple, which other places can take no exception againſt. Upon which concluſion and ground it fairly follows, that the ſetting up of Images or any thing elſe in Churches, only to pleaſe the outward Eye, and to afford a common kinde of delight (the ornature which Images afford when it is at the beſt being no better) is rather a prophanation, pollution, and proſtitution unto thoſe kind of places then any perfection or beautification.

But very like it will be pleaded againſt us, that by this rule all outward Beautification whatſoever within the compaſſe of a Temple

[d] *Exod.* 31. 14.

(though

(though it be not by Images) ſhall be excepted againſt; yea, the beauty of King *Solomons* Temple ſhall be found unwarrantable by this rule; for no doubt all ſorts of people as well the heathens, ungodly and ſenſuall, as the holy and ſpiritually minded were affected therewith: whereunto, Chriſtian Reader, we are deſirous to anſwer a few words: And firſt concerning ſuch outward beautification in generall; we may ſhortly anſwer, that when the intent of it is, only to cover unſightlineſſe and outward Eye-ſores, it is to be eſteemed as a branch of neceſſity, and a preventing of ſcandall, rather then an ornament intended to delight and pleaſe the outward Eye: Even as the [e] *covering of our uncomely parts with the more comelines*, is not to pleaſe the beholders, or to make our uncomely parts excel thoſe parts wch are more noble, but only to keep the more noble parts from diſdaining the ſo-

[e] 1 *Cor.* 12. 23.

ciety

ciety of thoſe inferiour and leſſe comely parts, and leaſt otherwiſe there might ſpring up [f] a *Schiſme in the body*. And as we admit beautiful and rich-attired perſons into our Temples, not becauſe they are ſo adorned and ſo beautifull (for their beauties do rather offend then edifie in thoſe kind of places) but only becauſe either their beauties muſt be admitted, or their perſons withall excluded: So our admitting of ſuch kind of outward Beautifications into our Churches, may well be, not for the delighting and pleaſing of outward eyes, but only becauſe unleſſe they be admitted, offenſive and ſcandalous unſightlineſs muſt remain uncovered. Now in the ſecond place concerning that ſpecial beautification of King *Salomons* Temple, we anſwer, Firſt, that not only the Analogy of Religion, but alſo the body of the Fathers, do agree with our [g] Homily in this, that the ſumptuouſ-

[f] *v.* 5.25. [g] *Tom.* 2. *Hom* 2. *p.* 3.

neſ

neſs of thoſe times was only a figure to ſignifie, and not an example to follow: Even as the Bloſſoms of the Spring, which though they may well ſignifie what kind of fruit may be expected, yet are they no examples for the reſt of the Seaſons to follow. Secondly, the indulgence of God might think good to entertain that minority of his people with ſome plauſible ſhadow of a Temple, untill the true Temple, (h *The Almighty God and the Lamb*) ſhould be revealed.

3ly. The waywardneſs of that Minority which (as our i Homily ſaith) was allured with nothing ſo much as with our goodly gay things, might ſomewhat be of force with the Lord to yield a little more unto them then was originally intended: Even as their like untractableneſs extorted the Bill of Divorcement from him, which from the k *beginning* (our Saviour ſaith) *was not ſo*: or as it mo-

h *Rev.*21.22. i *Parte prima.* k *Mat.* 19. 8.

ved

ved him to yeild unto their burnt-Offerings and Sacrifices which may well be thought to have had no better beginning; the Lord thus speaking of them in the Prophet *Jeremy*, l *I spake not unto your fathers concerning burnt offerings and sacrifices, but only I commanded them, saying, obey my voice*: And the Prophet *Esay* plainly saying, m *Who hath required these things at your hands?* 4ly. It was only one such sumptuous Temple, and that also (as the Scripture saith) built n *in seven yeares*, which was allowed unto that whole Nation, even in that time of minority: Their Synagogues and Oratories being no more sumptuous to the outward eye (as farre as can appeare out of any Writer for divers hundred yeares after that Law began) then their dwelling houses, and for a long time were no other places. 5. When *David* first motioned the building of that Temple,

l *Jer*, 7.22. m *Esay* 1. 12. n 1 *King*. 6.38.

the

the Lord not only thus anſwered him, *Thou ſhalt not build me an houſe*, but alſo further expoſtulates with him in theſe very words; (o) *Whereſoever I walked with all Iſrael, ſpake I a word unto any of the Judges, (whom I commanded to feed my people) ſaying, why build you me not an houſe, &c?* It is true indeed, He afterward gave them directions about building of it; But what of that? For ſo alſo he gave them directions how it ſhould be ordred under a King, & yet the Scripture ſaith, that *He* p*gave them a King in anger*: From whence alſo (ſixtly) we may argue, that as the Lord did take their deſiring of a King to be a kind of q *rejecting him from being their King*, and ſo gave them a King in anger; So it may be interpreted, that he did likewiſe take their deſiring of a Temple to proceed from a kind of unwillingneſs to have him for their Temple, & ſo did give them a Temple in ſome degree of diſpleaſure. Again,

o 1 *Chr.* 6. 17. p *Hoſea.* 14. 11. q 1 *Sam.* 8. 7.

Again, we find in Scripture how he often checks them by their [r] *Temple*, and by their [s] dotage upon the beauty of it; Ringing it also as often in their eares, how that *heaven was his seat, and earth his foot-stool, what house will ye build me?* Which Text as soon as Saint *Steven* in his Apology did but once mention, he presently brake forth into that indignation, [u] *Ye stiff-necked, and of uncircumcised hearts and eares, ye have al ways resisted the Spirit of God, &c.*

Moreover, and in the 8th. place, had the Lord made any such speciall reekoning of that Temple of *Solomon*, would he have suffered it to be so razed and destroyed, and that for divers hundred years before that Law expired? For we find in Scripture, when the Arke of God was taken by the enemies, though it was a thing most easie to be [x] *carted about* and rifled, yet did the providence of God so miraculously preserve it, as

r *Jer.* 7. 4. s *Ezek.* 24. 21. t *Esay* 66. 1. u *Acts* 7. 51. x 1 *Sam.* 6. 7.

that

that they that took it, durſt not ſo much as touch it, but with all the honour and coſt they could deviſe did ſend it back again. And therefore, had the Lord ſo delighted in that beautifull Temple, would he have ſuffered it to be ſo deſtroyed, and that when without any ſuch miraculous aſſiſtance (as the Ark needed) it might have been preſerved? It being alſo ordinary with the very heathens to preſerve Temples, even when they preſerved nothing elſe; and much more, no doubt, would they have preſerved that Temple which in thoſe days was the mirrour of the world, and was then in their own poſſeſſion, had not ſome decree of Gods indignation againſt it made way to their blind rage, toward their making no difference betwixt it and the City, but with the cõfuſed ſtroak of fire & ſword to deſtroy them both together. Moreover, had the Lord been ſo delighted with the beauty of that Temple, how is it that the ſe-

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cond Temple, which was built by Gods own appointment, and which was ſo often promiſed and called for, did notwithſtanding come ſo far ſhort of it? the Scripture plainly ſaying of it, that y*it was nothing in compariſon of it*: which preſident alone may be ſufficient to perſwade us, that the beauty of the firſt Temple was rather offenſive then otherwiſe, even in the time of that nonage; the people by meanes thereof being brought to linger after, and to dote upon outward things; and to catch at the ſhadow inſtead of the ſubſtance, the ſhell inſtead of the kernell, and the *Templum Domini*, inſtead of *Templum Dominum*, as experience did prove. We conclude therefore that the beauty of *Solomons* Temple is no ſufficient exception againſt the ground of our argument. which was this, that all outward Beautification in Temples, which is intended only to pleaſe the out-

y *Hag.* 2. 3.

ward

ward eye, is a degree of converting Temples unto common uſes, which the peculiar office and nature of a Temple excludes; the excellency of Temples being more or leſs, as they are more or leſſe exempted from common uſes, whereby (if it were poſſible) nothing but God himſelf in thoſe kind of places might be thought upon: The Lord only indeed being the life and ſpirit of all Temples; yea, and not only ſo, but alſo being (he hath expreſly ſaid it) the very z *Temple it ſelf*, there being no other Temple that can contain the Catholick Spouſe of Chriſt but only he. And that only Temple muſt every mẽber of Chriſt long after & delight in; live and dwell in day and night: And that they ſhall never do as long as they are ſo wedded unto viſible Tẽples, & the beauty thereof.

It is true indeed, this temporal life does need (at leaſt can make uſe of) material and viſible Temples, we grant: But conſidering how prone

z *Revel.* 21. 22.

the nature of man is to relapſing, & to lownd after the beauty of old *Jeruſalem*, when we ſhould be ready to enter into the gates of the new, and with thoſe Iſraelites to ſeek *a Gilgal*, and *Beerſheba*, rather then the Lord; and with thoſe carnall Jews (as b *Auſtin* termeth them therein) to interpret the beauty of the ſecond Temple (propheſied of by *Haggie*) to conſiſt in ſome glorious reſtauration of a viſible Temple: It therefore concernes the people of God when they intend to build any material Temples, to ſet them forth with ſuch gravity and ſimplicity as may give the Commers unto them to underſtand, that the beauty of a Temple is not like the beauty of other places, nor to be judged of with that kind of eye wherewith we judge of other buildings: At leaſt they muſt not be ſo indulgent unto weak & (ſuppoſed) little ones as to ſet forth their Tem-

a *Amos* 5.5. b *Auguſt de Civit. Dei*, 18. 45.

ples

ples with the common, groſs, and ſcandalous (not to ſay Idolatrous) beauty of Images, which the Allegation pleads for, and againſt which only we have hitherto (and that we hope ſufficiently) excepted.

2. The other Allegation in the behalf of theſe Church-Images which we ſpecified in the beginning is this; that they furniſh the dead with Tombs & Monuments: whereunto we anſwer, That the things which are eſpecially ſcandalous muſt not be ſuffered in Churches, but only in caſe of neceſſity, as we have already declared. Now that ſuch kind of Monuments are ſcandalous ſights in Churches, it cannot be denied: It being eaſie to obſerve through the Courſe of the times that the ordinary original of Idols hath been from Sepulchres, and ſuch kind of Monuments. And the Scripture gives us a fair warrant ſo to think, when the Lord ſayes, that, He will c *caſt their carcaſſes upon the carcaſſes of their Idols*; for other carcaſſes then ſuch dead

c *Levit.* 26. 30.

bodies as were interred under their Idols, their Idols could not have: And it was the usual course among the Ancient Heathens first to erect Altars over their dead, and then to build Temples over those Altars, and then finally, to make their dead the Gods of those Temples. Moreover, the reason why the Lord would not have the *d* burying place of *Moses* to be known,, is agreed upon by all Divines to be for the preventing of Idolatry. And therefore if the meer burying place of a Saint, and that in the Wilderness, be so apt to beget an Idoll, how much more will it be fitted for such a purpose when it shall be in a Temple, and withall shall have the Image of the Saint erected upon it, and that so gloriously and sumptuously as that if men had a desire to make a god of it, they could not do more. Thirdly, there being a speciall proneness in the hearts of men to magnifie their Fore-fathers (e *mortuos miratur vanitas vulgi magis quam vivos*) and to esteem most

d Deut. 34.6. e *Aug.*

highly

highly of thoſe wch lived in the former times; partly out of an envy againſt the preſent times (*f Virtutem incolumem odimus, ſublatam ex oculis quærimus Invidi*) and partly becauſe the imperfections of the preſent times are more in ſight: how can it be otherwiſe like, but that the Images of thoſe ſo admired Antients, will draw admiration and forbidden reſpects? Eſpecially after once the moſs of Antiquity is grown upon them; Antiquity (as a [g] Father ſaith) being of force to make even errours acceptable; and whereinto (as [h] another ſaith) men think it a point of impiety to enquire: And can we then make queſtion but that ſuch kind of Monuments muſt needs be ſcandalous ſights in Churches? Now in the ſecond place, that there is no neceſſity of ſuch kind of Monuments in thoſe kind of places (neceſſity only being of force to diſpence with ſcandals) It will eaſily be granted. For firſt, the only intent & uſe of thoſe Monuments is to do an honor unto the

f *Flacc.* g *Hieron. in prol. ſuper Job.* h *Lac. 2. 7.*

dead; whereas Honour, though it be never ſo ſound and good, is not a matter of neceſſity; the Scripture telling us that the multitude of thoſe which ſhall be admitted into the ſtate of bliſs ſhall be ſuch, as i *no man can number*; And therefore if not ſo much as their perſõs can be known, much leſs their Names & Fames be ſo great upõ earth as to have diſtinct Monuments erected upon them. Secondly, ſuch kind of Monuments may be erected in other places as well as Temples, & that more obviouſly & cõſpicuouſly; Sepulchres & Graves (we are ſure) having been extant before any Temples were known. Thirdly, there are other courſes more apt to continue the remembrance of the dead, then thoſe kind of Monuments; namely, Inſcriptions & Epitaphs: For by ſuch kind of expreſſions, the trueſt, and nobleſt, and moſt inward parts of the dead are apt to be far more lively and properly ſet forth; the tooles of Carvers and Penſils of Painters being able to deſcribe only their out-

i *Revel.* 7. 9.

ſides,

ſides, and ſo much of them as Fooles & unworthy perſons (yea Stones or lumps of clay) may excel or reſemble them in: whereas the pens of the Muſes are able to flouriſh out their moſt hidden excellencies, and imprint their vertues with ſuch durable Characters as ſhall make them able a 1000. years after to ſay, as the Poet did truly divine of himſelf when he ſaid,

k *Exegi monumentum ære perennius,*
Regaliqueſitu Pyramidum altius.

And as another of this kind could ſay:

l *Certior in noſtro carmine vultus erit:*
Caſibus hic nullis, nullis delebilis annis
Vivet; Apelleum *cum morietur opus.*

4. Meer natural men have made no reckoning of theſe kind of Monuments; witneſs that m *Græcian* prince, which would not ſuffer ſo much as his picture (in his life time) to be taken; and that for this worthy reaſon, *becauſe he would be known by nothing but his acts*: witneſs alſo he that gave his Emperour this, counſel (*Mæcenas* to *Auguſtus*) n *never*

k *Horace Carm.* 3. 30. l *Valer. Mart.* 7. 84. m *Plutarch. de Ageſilao.* n Dio *Caſſ. Lib.* 5. 52.

to

to ſuffer any Images or Temples to be erected unto him; *becauſe* (ſaith he) *If you rule well the Whole world will be your Temple, and every City a Monument and Baſis of your glory*; But eſpecially witneſs that whole Common-wealth of thoſe ancient o *Indies*, which would not ſuffer any Sepulchres to be erected over their dead, becauſe *they thought no man worthy to be remembred any longer, then during the remembrance of his vertues*: which ſo ſound and impartial judgemēt of theirs, the providence of God (who loves allwayes to requite ſound judgement whereſoever he find it) did requite with another vertue like unto it; For ſo the ſame Author does further report of that Nation, that they were never known to tell a lie; *His nefas eſt* (ſaith he) *Fa'ſi quicquam pro vero dicere*; *neque Indorum quiſquam unquam, in Judicium, quod mentitus eſſet, vocatus eſt*: That ſo, ſuch as ſcorned thoſe kind of praiſes which could not be had but by falſifications and counterfeit Images,

o *Arian. Lib.* 8.

might

might be required with ſuch a ſpeciall fellowſhip of the Truth (never to be taken up with a lie) as never any Nation before them, or after them, attained unto. And ſhall then the Chriſtians (ſo incomparably graced of God above thoſe times) be ſo liquorous or deſirous of thoſe kind of common painted, pybald, and ſcandalous Monuments which Heathens and meer naturall Nations have thought ſo unworthy of? Eſpecially when as the Lord hath promiſed them another manner of remembrance; for thus ſaith the Prophet *Malachy*, p *A Book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.* Finally it is the great decree of God that the Bodies of his ſervants (though they be never ſo holy and worthy) ſhould be ſown in corruption, though they ſhall riſe in incorruption, and ſown in diſhonor, though they ſhall riſe in honor: And therefore to ſet forth thoſe Bodies in ſuch pompous and glorious manner while they are under the doom of cor-

p *Mal* 3.16.

ruption

ruption aud diſſolution in the grave, is little leſs then a kind of reſiſtance unto mortality, and reluctation againſt that great decree, as alſo a kind of falſificatiō unto the eſtate of the dead, beſides that provocation unto the Divine jealouſie and ſtumbling unto poſterity, which general experience hath found to enſue thereupon. And ſo, without further ado, and leſt we go beyond the ſcantling of an Appendix we will here make an end.

Only Chriſtian Reader before I diſmiſs you, I have a little requeſt to make unto you, & it ſhall be this; that whereas I lately in a little Book did ſhew the inſufficiency of divers reaſons which uſe to be made in the behalf of Images, and in the end thereof did intimate that there were yet other allegations of that kind which deſerved likewiſe to be excepted againſt: my requeſt is, that if I once again and the third time ſhall publiſh ſomething to that purpoſe, you be not unwilling to make ſome gentle conſtruction of my ſo often comming about

bout ſo common a point. For it was not at the firſt (nor yet is it) my intent to handle the point according to all the dimenſions of a com mon place, but only to anſwer objections: and objections having no mutual dependence one upon another, but being apt to proceed from divers and diſtant, and even contrary quarters, though we ſhould make as many ſeveral comings, and returns, and Books as we meet with ſeveral objections, it might be without any interruption unto our matter, and all one to the Reader, and in ſome reſpect alſo the better for Writer and Reader. For the leſs is written at once the more eaſily it is read, and the more thorowly peruſed: whereas if much be written at once, the Readers leiſure (perhaps alſo a Desk and a Chair) muſt be expected. But for my part I plainly profeſs it, that it is no ſuch politick conſideration which moves me to write ſo little at once, but plain & right down neceſſity; my reach and reading not ſerving me to write much, and my fidelity to the Truth not ſuffering me to hold my peace. And though like enough I may hap to gain but the brand of a bawling Cur by the means, yet the barking ſhawlt which is able to diſcover a thief, and yet not able to worry a ſheep, may be as fit for the ſhepherds purpoſe as the beſt; Alſo the little fingers are uſefull unto the body as well as the greater Limbs; and our *Seniles manus*, may (with that *Sertorian* Cripple) depile the Romiſh